

COSLEY, Ebenezer.—The "Round O Class" had its annual tea meeting on Monday evening, Jan. 26, when five hundred sat down; after which a public meeting was held, S. Thomson, Esq., of Coppice Hall, in the chair. Prizes were distributed to the scholars, and several neighbouring ministers delivered addresses.

BURTON, Bond Street Chapel.—At a social meeting the friends of the Rev. G. Isaac presented him with a purse of thirteen pounds, and a handsome copy of Bagster's comprehensive Bible, as expressions of their sympathy and attachment.

ALDBOROUGH, Suffolk.—The pastor of the baptist church, the Rev. T. M. Roberts, B.A., has been presented by his friends with a beautiful timepiece, and an elegant statuette in bronze, as testimonials of esteem and affection.

FIFEHEAD, Dorsetshire.—The new baptist chapel in this village was opened for Divine worship and the preaching of the gospel, on Tuesday, Jan. 27. This place will be a branch station of the baptist church at Bourton.

REMOVALS.—Mr. W. Best, of Coleford, to South Parade, Leeds.—Mr. G. Ward, of Nayland, to Walton, Suffolk.—Mr. J. Upton Davies, of Sadden, to South Street, Hull.—Mr. T. Phillips, of Haverfordwest College, to Burslem.

RECOGNITIONS.—Mr. Hugh Owen, at Milford Haven, Jan. 1.—Mr. E. G. Gange, at Lake Road, Landport, Portsmouth, Jan. 5. Mr. B. May, at Buxton, Norfolk, Jan. 29.

MISSIONARY.

INDIA, Orissa.—The Rev. William Hill, one of the General Baptist missionaries in this province, gives the following interesting details of a baptismal service:—"Lord's-day, Nov. 2, was an interesting day with us at Cuttack. In the morning, after a sermon by Mr. Buckley, I had the pleasure of baptizing ten candidates. The baptism should have taken place in the chapel, but as we were on our way thither we met the bearers in a state of excitement coming to inform us that something had happened to the baptistry, and that the water was all running out! Had such a thing occurred in many chapels the baptism must have been postponed, but fortunately we have a tank with 'much water there' in the chapel compound, so all we had to do was to adjourn from the chapel to the tank, and there administer the sacred ordinance. Of our native christians there was an unusually large attendance, and as they stood alongside the tank clad in their white robes, the sight was

particularly interesting. Not a few of the heathen stood on the road to witness the administration of the ordinance. During the whole service the greatest order and stillness prevailed. Six of the candidates were from the Girls' Asylum, and one from the Boys'. The latter is the son of the respected deacon of the church at Piplea, and is a quick promising youth. Among the girls was one whose parents perished on the Juggernath pilgrimage, and she, when quite a child, was rescued and placed in the asylum about thirteen years ago. When conversing with her on the state of her mind, I took the opportunity of reminding her of God's goodness to her in saving her from a premature death, and affording her saving knowledge which her parents never possessed. By such a reference a tender cord was touched, and tears rolled down her cheeks. She, we hope, has become a 'pilgrim from Zion's city bound,' thus differing from her parents, who were pilgrims to wicked and hateful Pooree. In the afternoon we had a precious season around the table of the Lord, when the newly baptized were received into the fellowship of the church; and in the evening we meditated on Luke xv. 10, when reference was made to the joy which angels would experience in witnessing the transactions of the day. 'This is something like the day of Pentecost,' observed one of the native brethren, and ardently do we desire to see such days occurring more frequently. Oh for an outpouring of the Holy Ghost similar to that enjoyed in apostolic days! The longer we live in India, and the more we see of the depravity of the human heart, the more do we feel that it will not be by human might, but by the Spirit of the Lord, that India will be converted to Christ. Among others a good work seems to be going on, as we have ten more candidates."

HAYTI.—The baptist mission has during the past year suffered much affliction. The congregations are now wearing their wonted aspect. Much trouble, however, has been occasioned by the conduct of the Romish priest at Jacmel, who has kept up a perpetual agitation in the town since the conversion of one of the teachers in the Government school. This event, at the time, led to the interference of the Minister of Public Worship, and induced the directress of the school to resign her position. Although known to be a protestant, the President refused to receive her resignation. Recently he has paid a visit to the place, and opportunity was taken by the priest and his partisans to resume the agitation for her dismissal. Some thirty applications were made to him to this

effect. Seeing this, the lady again placed her resignation in the President's hands. He would not accept it; but told her, amongst other things, that "he had placed her in the school, and also retained her there, in order that the gospel might be propagated among her pupils; that he believed the gospel would be the only true means of civilisation for his poor country; and that, though other mistresses should be given her to teach the Catholic religion, he wished her to maintain her own convictions as a protestant, and not to violate her own conscience."

WESTERN AFRICA.—The baptist mission at Cameroons has been thrown into great peril by the assault of a body of native slaveowners on the missionaries. A woman, held in slavery in King Aqua's Town, ran to the mission-house for protection. She was fed, and sent away. The aid thus given exasperated the slave party among the people, and threats of destruction were freely uttered. The mission-house was surrounded. Mr. Peacock received blows on his shoulder, and for nearly a week there was great danger of the entire destruction of the mission property. The enraged slaveowners were finally appeased by the payment of £20.

RELIGIOUS.

ITALY.—During the past year, the colporteurs of the Scottish Bible Society have sold as many as 5,000 Bibles and Testaments, and not fewer than 50,000 of the best Evangelical books. They have sometimes seen their books burned or torn before their eyes; but generally they have been bought to be eagerly read. Simple toleration is gradually merging into practical liberty. Not only, for instance, are cases of persecution in the hospital and churchyard become rarer, but the authorities are everywhere according separate rooms in one, and large portions of ground in the other, for the use of dissentients from the still national Roman Catholic Church. At the various centres of Protestant activity the work prospers, and the hearts of those who labour are encouraged to hope for larger success. In the island of Elba prejudices are disappearing, and the loving spirit of the little Protestant community is commending the Gospel to the people.

MADAGASCAR.—The friends of the London (Independent) Missionary Society, have met the appeal of Mr. Ellis, to send £10,000 for the erection of chapels on this island, in a prompt and generous spirit. More than £8,000 have been voluntarily subscribed; and a large public meeting

was held a few days ago, the Earl of Shaftesbury in the chair, to further this noble object. The King of Madagascar has given permission for the chapels to be erected on the very sites where the native christians, a few years ago, suffered martyrdom.

FRANCE.—"We understand," says the *Journal de Rouen*, "that the Protestant ladies of France are at this moment signing a petition to be addressed to the Queen of Spain, praying for the pardon of Matamoros and Alhama, lately condemned to nine years' imprisonment for having circulated the Bible in Spain and read the prayers according to the reformed religion. The petition is said to have already received a large number of signatures."

BURMAH.—The American mission is prosecuting its labours with energy and success. It is now about nine years since Qualah first proclaimed the Gospel of Christ on the Toungoo mountains. Already nearly 5,000 Karens and a few Burmans have been gathered into the churches there. Nearly 300 have been baptized during the year; and there are 120 Karen preachers or helpers now employed.

NATIVE CHRISTIANS IN INDIA.—The number of native christians and missionaries (Protestant) in India was recently taken by a careful census, by Dr. Mullens. In 1861, there were 418 European and 81 native ordained missionaries. There were 1,079 catechists, 890 churches, 118,983 native christians, of whom 21,253 were communicants; 54,888 boys and 14,723 girls in schools.

GENERAL.

THE LATE PRINCE CONSORT.—The design by Mr. Noble for a bust of the Prince Consort, which is to be placed in the new building of the Bath United Hospital, has been completed, and photographs of the same have been submitted to the Queen. Her Majesty has been pleased to express her "entire approval of the design," and has also graciously suggested the following inscription:—"His life sprang from a deep inner sympathy with God's will, and therefore with all that was true, beautiful, and right."—These words will be inscribed on the plinth.—*Athenæum*.

CHURCH REFORM.—Lord Ebury has expressed his intention to re-introduce into Parliament the bill for abolishing the requirement of "unfeigned assent and consent" to all and everything contained in the Liturgy. His Lordship will also move an address to the Queen for an enquiry with a view to the revision of the Burial Service.

MARRIAGES IN INDIA.—A bill has been introduced into the legislature to legalise all marriages of christians in India contracted since 1851 in the presence of persons not in holy orders; and to prevent all doubts as to the legality of Dissenters' and native Christians' marriages for the future, a simple form of registration is provided for the native christians scattered in thousands over parts of India under pastors of their own race. They are to be subject to the christian law of affinity and consanguinity, and polygamy is not permitted.

ENGLISH SUTTEES.—Deaths by burning continue to occur through the wearing of tindery muslins distended by crinoline, especially among dancing girls in public theatres. How long will this terrible infatuation make victims of these slaves of a foolish fashion? Indian Suttees were put out, to be re-lighted, it seems, by English women! Shame on them! Have they no sense of propriety—no instinct of self-preservation—no desire to allay the alarm of their friends for their safety?

NEGRO EMANCIPATION IN AMERICA.—Great meetings, for the encouragement of the North in the work of negro emancipation have been held in this country both in London and other populous places, and we hope to hear of many more, if held only for the purpose of contradicting the false statements made in the *Times* of the views of Englishmen on the question of slavery.

SUGGESTED TOUR FOR DR. GUTHRIE IN THE HOLY LAND.—A London literary journal states that Messrs. Strahan and Co., the enterprising publishers of "Good Words," have placed 5,000*l.* at the disposal of the Rev. Dr. Guthrie, to enable him to make a tour in the Holy Land, with the view of writing a commentary on the Bible, to be published in periodical numbers.—*Witness*.

STAYING AT HOME.—A few days ago, Mr. Charles Reynolds, patten-maker, of Wellingborough, died, aged eighty-two. It is very remarkable that he was born in the same house in which he died, and not only had he lived in the same house all his life, but he had not slept out of it a single night during the whole of his life.—*Stamford Mercury*.

DR. LYMAN BEECHER, the father of the Rev. H. Ward Beecher and Mrs. Beecher Stowe, died lately at Brooklyn, at the age of eighty-seven.

SHAKESPEARE'S CLIFF, DOVER.—We hear that this classic ground, to which our great poet had given such celebrity, is no more! having toppled down headlong upon the beach beneath.

AIR-POWER.—Pneumatic despatch is now reported to be a success. A tube has been laid, underground, from Euston-square Railway Station to a district post-office in Eversholt Street, a distance of a third of a mile. Cars, loaded, and weighing between one and two tons, and also passengers, were puffed from one station to the other in a minute and a few seconds.

ELIHU BURNETT, so well-known some years ago when in this country, as the "learned American blacksmith," has left the uncongenial scenes of strife in his native land, and is now in England, engaged, we are told, in delivering lectures in promotion of peaceful objects.

REVIEW OF THE PAST MONTH.

Tuesday, February, 24th.

AT HOME.—The Queen did not open Parliament in person on Feb. 5, but the Prince of Wales took his seat as a peer of the realm on that day. The most extensive preparations are in progress for the royal marriage at St. George's Chapel, Windsor, on the 10th of March; when a legal general holiday will take place in all parts of the kingdom. The Princess is expected at Gravesend on the 7th. The Princesses of Prussia and Hesse will be present at the nuptials; but a shadow of gloom has just arisen from reports of the illness of Prince Alfred, at Malta, from fever. This month England has lost one of its truest patriots, and the House of Lords its wisest counsellor, in the death of the venerable Marquis of Lansdowne.

ABROAD.—The news from America is of a varied character. A bill for arming the negroes has passed the House by a large majority, and there are reports of risings among the slaves in the extreme South. On the other hand some of the North-western States are protesting against the policy of the President; and the blockade of Charleston was broken for a few hours by a sudden attack from Confederate gunboats. Gold in the North was at a premium of 33 per cent., but in the South it was 250. McClellan, it is said, will be invited to resume the command of the Federal army.—The insurrection in Poland, owing to the cruel conduct of Russia, is assuming a serious aspect. Prussia, whose King is setting his own parliament at defiance, is aiding Russia in her tyrannous proceedings; while England and France are protesting against them, and Austria remains neutral. These complications may possibly lead to an European war.—The new Viceroy of Egypt, son of the famous Ibrahim Pacha, is very popular.

Marriages.

Jan. 15, at Turret Green Chapel, Ipswich, by the Rev. M. S. Ridley, of Lydney, brother of the bride, James Rogers Bayley, Esq., Ipswich, to Catherine, daughter of Frederic Ridley, Esq.

Jan. 17, at the baptist chapel, Barnsley, by the Rev. J. Compston, Mr. W. Banks, to Miss Ann Parker. This being the first marriage celebrated there, a family Bible and a hymn book used at the chapel were presented to the newly-married couple.

Jan. 17, at the baptist chapel, Sutton-in-Craven, Yorkshire, by the Rev. W. E. Archer, John Smith, Colne, Lancashire, to Miss Margaret Lister, Sutton.

Jan. 17, at Badoex Lane baptist chapel, Frome, by the Rev. William Burton, Mr. R. Wilcox, to Miss Jane Pointing, both of Kilmersdon.

Jan. 18, at Sheppard's Barton baptist chapel, Frome, by the Rev. S. Manning, Mr. John Ashman, to Miss E. A. Williams, both of Frome.

Jan. 18, at the Independent chapel, Honiton, by the Rev. W. Evans Foote,

baptist minister, Mr. W. Moore, to Miss Charlotte Sparkes, both of Up-Ottery.

Jan. 20, at Grange Lane chapel, Birkenhead, by the Rev. S. H. Booth, baptist minister, Walter Henry, second son of the late J. J. White, Esq., of Lloyds, to Emily Georgina, only daughter of the late Henry Skinner, Esq., of Honolulu.

Jan. 20, at the baptist chapel, Beckington, by the Rev. W. Cloake, Mr. W. Bull, of Beckington, to Miss M. Smith, of Frome.

Feb. 4, at the old baptist chapel, Great Yarmouth, by the Rev. J. Green, the Rev. Henry Platten, baptist minister of Stradbroke, Suffolk, to Miss Elizabeth Douglass, of Yarmouth.

Feb. 16, at the Independent chapel, Norley Street, Plymouth, by the Rev. G. Wilson, M.A., the Rev. W. Jeffery, baptist minister, Torrington, eldest son of W. Jeffery, Esq., Chislehurst, Kent, to Catherine, fifth daughter of the late G. Gidley, Esq., Plymouth.

Deaths.

Jan. 1, at Banars, Amelia, the beloved wife of the Rev. John Parsons, baptist missionary, sister of the late Mrs. W. W. Evans, of Calcutta, of the Rev. J. Baynes, of Wellington.

Jan. 10, at Sandwich, Kent, in the 68th year of her age, Mrs. Harvey, for many years an honourable member of the baptist church at Eythorne, and relict of the late Thos. Harvey, Esq., who was deacon of the same church upwards of forty years. She sleeps in Jesus.

Jan. 18, at the house of her uncle, Mr. Sykes, of Oxford, Agnes Sophia, youngest daughter of the Rev. J. Wenger, baptist missionary of Calcutta, of diphtheria, aged eleven years.

Jan. 19, in his ninetieth year, Mr. Robert Verow, of Hineckley, many years pastor of the baptist church at Earl Shilton. Mr. V. was an active cheerful christian, "given to hospitality." A brief memoir of our venerable friend will appear in our pages next month.

Jan. 22, Mr. Enoch Bowker, aged 52, many years a member of the first baptist church at Accrington, Lancashire.

Jan. 28, in his eightieth year, Mr. Robert Bruin, who had been a member of the

baptist church, Sutton-in-the-Elms, Leicestershire, more than fifty years; forty of which he had been a deacon, and a punctual and useful sabbath school teacher. He filled every office well, being a lover of peace, and having the welfare of souls at heart.

Jan. 30, after a lingering illness, but divinely sustained and peaceful to the last, Francis Sarah, the beloved wife of the Rev. E. Pledge, baptist minister, Downham, Norfolk, aged 49 years. A husband and four children mourn their heavy loss.

Jan. 30, at Hastings, in the 77th year of his age, Thomas Nelson, Esq., of Graham's Town, Cape of Good Hope, who for upwards of fifty years had been a consistent and devoted christian, and a member of the baptist church.

Feb. 9, at Erith, Kent, Mr. Edward R. Tiddy, of the Baptist Mission House, London.

Lately, at his residence, Bourne, Mr. William White, formerly of Spalding, and for many years an active member of the baptist churches in those towns. Our departed friend was a zealous advocate of education, and of civil and religious freedom.

YOUTH'S MISCELLANY.

EPISTLE OF CONDOLENCE FROM NEW ZEALAND CHIEFS TO THE QUEEN OF ENGLAND.

THIS Epistle was forwarded by the Governor of New Zealand, Sir George Grey, to the Duke of Newcastle, for presentation to Her Majesty. It may be regarded as a literary curiosity. The figures of speech which these islanders so much indulge, are similar to those employed by the North American Indians, and are borrowed from the natural objects with which they are familiar. It must have been gratifying to Her Majesty in her deep affliction to receive such peculiar expressions of sympathy from the ends of the earth.

"O VICTORIA, our mother!—We greet you! You, who are all that now remains to recall to our recollection Albert, the Prince Consort, who can never again be gazed upon by the people.

We, your Maori children, are now sighing in sorrow together with you, even with a sorrow like to yours. All we can now do is to weep together with you, O our good mother, who hast nourished us, your ignorant children of this island, even to this day!

We have just heard the crash of the huge-headed forest tree which has untimely fallen, ere it had attained its full growth of greatness.

O, good lady, pray look with favour on our love. Although we may have been perverse children, we have ever loved you.

This is our lament.

Great is the pain which preys on me for the loss of my beloved.

Ah, you will now lie buried among the other departed kings!

They will leave you with the other departed heroes of the land,

With the dead of the tribes of the multitude of 'Ti Mani.

Go fearless then, O Pango, my beloved, in the path of death; for no evil slanders can follow you.

O my very heart! Thou didst shelter me from the sorrows and ills of life.

O my pet bird, whose sweet voice welcomed my glad guests!

O my noble pet bird, caught in the forests of Rapaura!

Let, then, the body of my beloved be covered with royal purple robes!

Let it be covered with all rare robes!

The great Rewa, my beloved, shall himself bind these round thee.

And my ear-ring of precious jasper shall be hung in thy ear.

For O! my most precious jewel, thou art now lost to me.

Yes: thou, the pillar that didst support my palace, hast been borne to the skies.

O my beloved! you used to stand in the very prow of the war-canoe, inciting all others to noble deeds. Yes: in thy lifetime thou wast great.

And now thou hast departed to the place where even all the mighty must at last go.

Where, O physicians, was the power of your remedies?

What, O priests, availed your prayers?

For I have lost my love; no more can he revisit this world.

MATEUE TE WHIWHI.

KIWAI TE AHU.

WIREMU TAMIHANA TE NEKE.

PARAKAIA TE POUPEA.

HOBOMONA TOREMI.

ARAPATA HAUTURU.

KARANANA TE KAPUKAI.

PARAONE TE MANUKA.

MUKAKAI.

MOROATI KIHAROA.

HAFE TE HOROHAU.

TAMIHANA TE RAUPARAHU.

RAWITI TE WANUI.

KINGI TE AHOAU.

HANITA TE WHAKEMAKATEA.

HUKIKI.

PARAONE TOANGINA.

HOHUA TAIPARI.

KEPA KERIKERI.

PITA TE PUKEROA."

A TOUCHING INCIDENT OF THE LANCASHIRE DISTRESS.

In a bale of promiscuous clothing recently received in Manchester for distribution among the distressed operatives, from some place the name of which is not given, there was found a boy's Scotch cap. In the cap was a letter, addressed "For an orphan, or motherless boy." On opening the letter a shilling was found enclosed,

and the following touching epistle:—"May the youthful wearer of this cap meet its late owner in heaven! He was beautiful and good, and was removed by an accident from this world to a better. A weeping mother's blessing be on the future wearer of her bright boy's cap.—Nov. 22, 1862."

THOUGHTS ON A SURVEY OF THE HEAVENS.

WHEN from this lower scene we turn our eyes
 To contemplate the volume of the skies,
 What noble truths of power, of love, and praise,
 Are then unfolded to our upward gaze!
 There in bright characters of mystic light,
 Deeply engraven on the brow of night,
 Through those illimitable fields of space,
 The mighty handiwork of God we trace!
 Systems and suns in wondrous numbers shine,
 O'erwhelm'd I tremble at the sight divine!
 For sweeping heaven's entire majestic arch,
 In one unbroken and unceasing march,
 Undimm'd by ages and the lapse of time,
 The glorious lights pursue their paths sublime,
 And still proclaim (as when at first with light
 God pierced the darkness of primeval night,
 And clothed in azure robes the spreading sky,
 And paved with stars the firmament on high)
 The same unchanging, and almighty power
 Of Him alone whose goodness to this hour
 Has kept these many worlds from year to year,
 Each in the bounds of its appointed sphere:
 Upholding, guiding with His own right hand,
 In perfect harmony and order grand,
 Their complex motions, as they ever trace
 Their paths mysterious through the deep blue space.
 O wondrous power! O majesty divine!
 All might in heaven and earth, O Lord is thine!
 No other hand could form the arching sky,
 And spread abroad the firmament on high!
 No other voice could chaos dark appal,
 And into being worlds from nothing call!
 And none but wisdom infinite could plan
 This scheme so vast, so wonderful to man!
 Moving in happy concert through the sky,
 These all fulfil their wondrous destiny,
 Obedient to the word of Him alone
 Who first from nothing form'd the starry zone.
 O what is man! will He who guides aright
 The starry millions in their ceaseless flight,
 And by his power their rapid course controls,
 E'er deign to note the sigh of suffering souls;
 Or lend an ear attentive to the call
 Of erring mortals on this distant ball?
 O yes! above the music of the spheres,
 The contrite sinner's prayer Jehovah hears;
 From God's own throne descends the gracious dove,
 With proof of recognition and of love,
 Inspiring hope and joy within the breast,
 Calming its tumults, and imparting rest.
 Rest such as only by the Lord is given,
 A blessed foretaste of the rest of heaven.
 Then, O my soul, in solemn numbers raise
 To God thy song of gratitude and praise!
 Praise Him for boundless goodness, as display'd
 In the creation His own hands have made!
 Praise Him for wisdom and for matchless skill,
 With which, according to his righteous will,
 All things on earth, all things in heaven above,
 Are regulated by paternal love!
 But chiefly, O my soul, employ thy powers,
 Through the brief span of life's uncertain hours,
 In lauding Him for the rich boon He gave—
 His only Son who died thy soul to save!

THE

BAPTIST REPORTER.

APRIL, 1863.

FIRST PRINCIPLES OF NONCONFORMITY.

It was our intention, at the close of the past year, to commence the present with some of the choicest selections from the numerous volumes and pamphlets that appeared during the "Bicentenary" year; but Mr. Spurgeon found us other work to do. Having, however, discharged what we believed to be our duty in respect to that, we now turn to the great question of the Principles of Nonconformity. And we do so from the conviction that they are but ill-understood by many who call themselves dissenters, or are placed in abeyance through neglect, or from a spurious charity, by others; but chiefly that our younger readers may be able to give scriptural reasons why they do not conform to the law-established church.

First Principles are of the utmost importance. Human governments have their first principles; and the apostle refers to "the first principles of the oracles of God," which the obedient christian willingly and cheerfully adopts as his own. Having satisfied himself that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," he submits himself to their divine authority in all things pertaining to

religious matters. And more than this, he recognises the right of the Divine Lawgiver to be imperative and dogmatical, when propounding his laws to men. He feels that he has no right to offer an opinion respecting them. His duty is to give them unquestioning obedience.

And hence it is that he cannot admit the authority of man in things sacred. Human interference in such matters he feels himself under a solemn responsibility to resist. To God, and to God alone, he gives his undivided allegiance.

But men will be meddling, notwithstanding all the warnings of the Divine word, and the terrible examples of the Divine displeasure with those who dared to usurp his high prerogative. We might comment on the folly as well as the sin of such conduct. For human folly has reached its climax when it vainly imagines that it can improve on Divine legislation.

All this, and much more, is well set forth in one of the Bicentenary volumes to which we have alluded—"Church Questions: Historical and Moral Reviews. By Joseph Parker, D.D."*

This volume consists of a series of lectures of great value. From the first on the "Principles of Nonconformity" we give an extract.

* Published by John Snow, London.

"Nonconformists maintain that the church is constituted of men who have been born again by the mighty power of the Holy Spirit through faith in our Lord Jesus Christ. The kingdom of the Saviour is established in the renewed heart, and any external manifestation of that kingdom should be the expression of a living and loving faith in the glorious Gospel. This Gospel is the power of God, and as such is essentially independent of any aid which the most influential patronage can supply. It seeks the dominion of nations, by seeking first the dominion of the individual heart. Its business is with the personal conscience. It is a most daring mockery of its spirituality to elect it as the form of national faith. Any religion claiming to be simply a philosophical theory of moral relations might be so elected; but a religion that is nothing if not the ruling power of the whole heart and life, is necessarily self-excluded from any such election, except by an arrangement which is mockingly and degradingly nominal. If I am at all justified by Holy Scripture in regarding christianity as a power that deals with human questions solely through the human heart, then I cannot see the shadow of a reason for believing that it comes at all within the range either of individual or national patronage. You may patronize the discoveries of science or art, you may guard a mechanical invention with the solemn sanctions of national law, you may single out certain military tactics for special approbation, and you may even go so far as to mark the boundary of certain actions which involve the external morality of the State; but to treat the Gospel in this manner appears to me not only unscriptural, but irrational and profane. The Bible is not to be treated as we are bound to treat the statute-book of the nation. Every inhabitant of this

country is compelled to accept the statute-book as his guide in all civil relations and transactions. He may or may not have read the statute-book, he may or may not have even seen the statute book; but, independent of all such considerations, he is, under all litigated circumstances, to be heard, and tried, and judged, according to the provisions of that book. And this is obviously right. Apart from this, national life would be an impossibility. But we hold that the Bible and the statute-book are not to be regarded as upon an equality in this respect. The heads of a nation are not at liberty, we conceive, to summon before them Plato, and Confucius, and Mahomet, and Christ, and to elect one of them, by majority or otherwise, to be regarded as the author of the national religion. The question of religion we hold to be entirely personal and spiritual; every man is to give an account of himself to God, and an unregenerate man will as certainly be doomed to ruin from a so-called christian country as from a land that ignores the name and righteousness of Christ. Let no man imagine himself safe simply because he belongs to a nation that is nominally christian. Christ's kingdom must be in a man, as the only condition of a man being in Christ's kingdom. The question is not what religion the monarch professed, but what religion is in the man's own heart. "The kingdom of God cometh not with observation." "The kingdom of God consisteth not in meats and drinks." "The kingdom of God is within you."

There is a distinction often maintained about Jesus being the supreme head, and the reigning sovereign the secondary or human head. As nonconformists, we utterly repudiate the distinction. And why do we repudiate it? Because we find no warrant for it in scripture; and because our experience as a nation

has abundantly shown that such headship has been dishonouring to the purity and grandeur of the christian faith. The headship of the church involves qualifications too sublime, issues too momentous, to be entrusted, in any sense whatsoever, to any monarch but the Monarch of the Universe. The Church of God is not a commercial corporation, or a theological guild, to require the sanction and patronage of a human head. The church is redeemed by the precious blood of Christ. He who died and rose again, and now intercedes before the throne, is alone worthy to be described as the Head of the Church. We cannot consent to an arrangement which proposes that Henry VIII. should sit even at the feet of the Lord Jesus as the human head of a kingdom, of which kingdom, alas! he was never a subject. And are we unreasonable in refusing consent? Would you promote an alien to the monarchy of England? How much less, then, regard a man as head of the kingdom of God on the earth who had never entered that empire of purity, and light, and love, and freedom? Call him, if you please, the head of a theological college, call him the head of a polemical community, call him a defender of certain dogmatic notions; but, in the name of the Saviour who hated sin unto death, never call him the head of a church that is redeemed by blood and sanctified by grace. We are not ignorant of the distinctions and refinements which are made use of by the supporters of a human headship; but so long as right and wrong exist, it cannot be right that the most despotic of tyrants, the most atrocious of adulterers, the most degraded of monarchs, should have any official standing, high or low, in the Church of the holy and righteous God. It is true that every king is not a Henry VIII., or a Charles II.; but

what guarantee have you that he will be better? Every heir presumptive to the throne is *born* head of the Church, and defender of the faith! And whatever may be his opinions or his character, he must, on becoming king, nominally maintain those high positions! We cannot but regard this as an outrage upon common sense, not to say a direct affront offered to the holiness and dignity of the Gospel. Even if it could be infallibly guaranteed that the king would be the holiest man in the nation, we should conscientiously oppose his claim to the human headship of the Church—this being a question of principle, and not merely of personal character; how much more, then, when there is a dread possibility that he may dishonour the very simplest decencies of life. I know that many an attempt is made to establish a distinction between the man and the king, but all such attempts are, in my estimation, quite out of court in the consideration of such a question as this. The human headship is either a reality or a fiction. If it is a reality, you cannot separate the office from the officer; and if it is a fiction, it is a fiction which involves the eternal destiny of mankind, which to my mind is simple blasphemy. A dishonest man would not willingly and knowingly be permitted to be the head, even the nominal head, of the simplest commercial enterprise that ever was intended to gain the confidence of the community; nor would a wicked man knowingly and willingly be permitted to assume the headship of a school in which respectable families are being educated; yet, wonder of wonders! a man is hailed as head of the visible Church of Christ who *may* be the scandal of society—the master-patron of every institution of the devil! This has been done, and may be done again, and, according to the nature of the

Church as by law established, the absolute prevention of its recurrence is a moral and political impossibility. Had we no other reason for embracing Nonconformity, I hold that this would amply justify our dissent from the Church of England. Christianity has a vital relation to human character—it aims to regenerate and sanctify mankind—it is an eternal protest against every form of evil—and, therefore, to acknowledge any man as its royal defender who not only has never felt its power, but is actually living in open violation of its plainest requirements, would be to stultify our understanding, and to shock the tenderest sensibilities of our heart. As Nonconformists, then, we hold Jesus Christ to be the only Head, as He is the only Redeemer and Saviour of the Church. We draw our vitality from Him. He who gave us existence shall also give us the laws by which that existence is to be maintained. We cannot allow any name to be even second to His; that name must for ever stand alone, the solitary light of our spiritual day, as it was the solitary hope of our moral night.

I cannot but think that those who argue strenuously in favour of Church establishments, unintentionally do dishonour to the Divine energy of the truth. It is too often implied, if not directly affirmed, that but for royal patronage the Gospel could hardly maintain an existence in the empire. I hold that such a view is most dishonouring to the Gospel. What is Christ's own commission to His disciples, and upon what basis does that commission rest? If I address any who are at all impressed with the notion that God's Gospel can run only in paths along which the chariot of a king has rolled, I invite such to hear this word: "All power is given unto me, in heaven and in earth; go ye therefore and teach all nations. Lo, I am with you alway, even unto the end

of the world." What is there in such thrilling language to cause the heart of a Christian to tremble, lest the purposes of the Gospel should be foiled? Our blessed Saviour bids us run with the good news, and pour it into the ear of every child of man, and to sustain us in this holy labour He says all power is His, and that in all our endeavours He himself is standing by our side! He says nothing of kings or governments—He gives no hint of human patronage—He speaks not of a favouring throne—He speaks only of himself and the Gospel, and with these two guarantees of success He bids His disciples go forth and evangelise every nation under heaven.

Christianity is emphatically and distinctively a self-propagating religion. Once holding the sovereignty of the heart, it gives a man no rest, but the rest of joyous and ever-active philanthropy. The truly regenerate heart *must* speak. The power of salvation is a power that lives by dissemination. I need not pause to prove this. A Christian has only to interrogate his own experience in order to be assured of the blessed reality that a child of God must be the servant of man. Not only so, we can recur to the divine promise: "My word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I send it." You observe that the success of truth is dependent upon the Divine will. To this it may be answered, that God may choose to employ the patronage of kings for the accomplishment of His designs, which, like the most of general assertions, contains a mixture of truth. But it remains to be proved, and will, I cannot but think, for ever remain to be proved, that Almighty God has fore-ordained that a succession of men, whose moral character is altogether a question of uncertainty, shall be the

acknowledged heads of a Church, the distinguishing glory of which is personal holiness. It is repugnant to reason. It is opposed to the plainest deduction from the Word of God. It is an insult to honesty, and treason against the well-understood government of Heaven.

We are reminded, again and again, that but for national endowments there would be many a hill and many a dale without a sanctuary; and hence it is argued that such endowments are necessary to the propagation of the Gospel. I cannot but think that such notions arise very much from want of just distinctions between the formal and the spiritual. The presence of a building is not, in every case, to be regarded as synonymous with the presence of religious life. There are, indeed, many persons who are extremely eager to build churches with money that belongs to other people, and thereby gain for themselves a fame for zealous piety; but the Gospel disowns such people—is ignorant of their names—and their "Lord, Lord," will one day be found to be a hypocrite's cry. In reply to such an assertion, I should further answer that voluntarism has not had free scope for its exercise. Many persons who blame voluntarism for not accomplishing more, would be quite as reasonable in blaming an express for not running at full speed when there is another train only a mile a-head. Voluntarism has had to contend with a monster-system of formality, and a stupendous machinery of public patronage: life has had to struggle along a path filled with the dead and the dying: wisdom has had to encounter the conceit and stubbornness of ignorance: and thus in the accomplishment of a *negative* work many of the energies of voluntarism have been expended. But further, apart from all such considerations, which I hold to be just and unanswerable, I am not at all

inclined to modify my argument even in the presence of the *positive* results secured by voluntarism. Those results are vast in number, and incalculable in importance. Take out of this country, and out of all other countries, everything that has been accomplished by unpatronized spiritual life, and what will remain? We are willing to abide by the test. Take down every sanctuary, disperse every school, destroy all the literature, recall all the missionaries, dissolve every church, annihilate all the benevolent institutions which have been called into existence by an earnest Christian life, and which have continued without even a smile from Government—take away all these, I say, and then in the ruin—ay, the word is not too strong—in the ruin of a world you may read somewhat of the power and usefulness of a loving loyalty to the Redeemer's crown. Yet once more—I go further—I put results entirely aside—I cannot consent to resolve the question into parallel columns, one headed "the Church," and the other "Dissent." The issue is too solemn to be tried after any such fashion. The question is not one of figures and details; it is altogether one of principles; it is a question of right or wrong. The appeal must be made to the Word of God; the case must be taken to Christ himself, and the issue decided by His voice. Christianity does, or does *not* require the patronage of secular Governments. Such patronage is, or is *not* warranted by Holy Writ. The question, therefore, must be transferred to a higher court than partizanship, and the sooner it is discussed in that court the better will it be for all the interests that are at stake. The introduction and the history of Christianity are open to all readers; and with them before me, I am prepared to prove that the power of Christianity is in Christianity itself—that Christianity has always been most

successful when unpatronized by secular power—and that not a single word was ever uttered by its Divine Founder which can justify its believers in casting their responsibilities, as evangelists, upon the supreme power of the State. As Nonconformists, we are strong in this persuasion. The testimony of revelation is confirmed by the testimony of experience. "The love of Christ," sublimest and mightiest of all forces, "constraineth" continual, self-denying, world-embracing labour for the salvation of mankind.

This belief is the natural outgrowth of that on which we have just dwelt. To maintain any such belief by an elaborate argument seems to me, as a Nonconformist, altogether unnecessary, forasmuch as it is self-evident and self-defending. The supporters of Church establishments, however, maintain an exactly opposite opinion. They say that as a church is for the good of a nation, the nation must build it and pay for it; and that as every inhabitant of a parish may attend the parish church, so he should be taxed for the expenses arising from its support. But such reasoning is only good, provided that the basis on which it rests is good. We do not merely question the rightness of the details; we deny *in toto* the soundness of the principle out of which they grow. We do not merely quarrel with the church after it is erected, but we vehemently protest against the principle on which it is proposed to be built. No lasting service can issue from a controversy on mere details—the platform of discussion must not be erected within the shadow of cathedral, or church, or chapel.—we must begin and end with making clear deductions from the "law and the testimony," and the less will be comprehended in the greater. As to a church being for the good of the nation, and every man being consequently taxed for its support whether he attend it or not, it does

appear to me that such an argument is altogether untenable. The Great Northern Railway is no doubt for the good of the nation, but if I have special reasons for travelling to London by the North-Western, I protest against the Great Northern demanding a fare of me on the plea (notwithstanding its perfect accuracy as to fact), that I *might* have travelled by it, and that it exists for the good of the nation. And if it were possible for the Great Northern to obtain an Act of Parliament by which it could *force* all travellers to pay its demands, whether they availed themselves of its services or not, the circumstance would be justly regarded as a huge oppression, and every effort be exerted to abolish the absurd and odious monopoly. So with any religious body by law established. Religious opinion, and religious service, ought to be left free from all control, except that which is exercised by the Word of God. He who believes in State-churchism is bound to support it, and he who conscientiously disbelieves it, not merely on political but upon strictly scriptural grounds, ought to be exonerated from its maintenance. I believe that compulsory church-rates are an iniquitous impost in the case of men who are sincerely and intelligently opposed to the principle of legalised churches. They are a relic of the worst of barbarism. With regard to them I should urgently counsel—"no compromise." Our civilisation, I apprehend, is too far advanced to hesitate on this matter. Compromise here is compromise everywhere. Tamper with church-rates and you tamper with the whole question. My reading of Christianity has been a great mistake, if God's temple is to be daubed with untempered mortar. I have looked in vain for any warrant in Holy Scripture for the compulsory taxation of unbelievers for the support of the Gospel; and not only so, but

have found no authority for such taxation even in the case of believers themselves. Monstrous beyond all imagination have been the results of a compelled church-rate; you have seen a bad sold by the auctioneer in order to pay for the wine used in the holiest of sacraments; you have seen a Bible sold in the market-place for the dignity of the Church and the honour of God; you have seen a man's house stripped of furniture in order that the man himself might support a system which he honestly believed to be founded in the grossest error. I say again, that such practices are relics of the worst of barbarism—the barbarism of making opinion compulsory—the barbarism of stifling

the free utterance of profound conviction, and, in reference to such barbarism, compromise is cowardice, and patronage is sin.

As Nonconformists we say, let every man come to the Word of God for himself—make Christianity a personal business—adopt his own religious community, and out of a loving heart abundantly sustain the election he has made. Such a principle does commend itself to my judgment and affection. I believe it to be invulnerable. To me it is all but inexplicable that there should be a moment's hesitation as to its hearty adoption; and to me, further, it is matter of happy assurance, that one day it must win the confidence of universal man."

Spiritual Cabinet.

JESUS—"GOD MANIFEST IN THE FLESH."

THE Son of God, by becoming incarnate, has made a manifestation of the Godhead, more complete than the universe has ever known. It is not merely, as even Unitarians and Deists may believe, that a certain good man, called Jesus of Nazareth, has taught more clear, and full, and accurate doctrines concerning God. This is true, but infinitely more is true. This Jesus of Nazareth, very God and very man, possessing the two natures in one indivisible divine person, has, in human guise, and with a human body and soul, so lived, so spoken, so felt, so acted, and so suffered, as to reveal the divinity through the manhood, as it was never revealed before; and so as to present those attributes which were otherwise invisible and remote, in near, palpable action. Henceforth, it is not merely Truth, Wisdom, Power, and Love, in distant abstractions, but Incarnate Truth, and Wisdom, and Power, and Love.

Suppose, my brethren, that we were to remove out of the scriptures all that knowledge of God which has come to us through the Lord Jesus Christ; what would be left! How would our christianity be shorn of its brightest rays! No; when we would behold Divinity, we look for the light of his glory as it shines in the face of Jesus Christ. In him dwelleth all the fulness of the Godhead bodily. So he taught his disciples that the sight of himself was the sight of God. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou, then, Show us the Father?" John the Baptist knew this, and testified it in his last recorded speech. His morning-star "paled its ineffectual fires" before the rising sun. "He that cometh from heaven," said he, "is above all; and what he hath seen and heard, that he testifieth."

All the time that Christ was upon earth he did not cease to be in heaven with God. "No man hath seen God at any time; the Only-Begotten Son, which is in the bosom of the Father, he hath declared him." Hence, the Apostle John, in language otherwise unintelligible, speaks of the Word of God as if subjected to the scrutiny of the senses; 1 John i. 1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life." It is Christ who is the great Revealer, even to our understandings; and no man cometh unto the Father, even intellectually, but by Him. He is not simply the Teacher; he is the Word. He is God himself in revelation. And as incarnate, he is God in the flesh: the mirror, the luminous manifestor of God; the "brightness," or radiant effulgence, or outshining of his glory, the express image, or sealed character of his subsistence.

Hence our adoring love of Him. But that which we now love in Jesus Christ, is not his exterior form, of which the scriptures wisely give us no details; but the lineaments of his spiritual nature; the moral features; the virtues and graces of his inner life; his humility, faith, devotion, gentleness, meekness, longsuffering, fortitude, courage, benevolence, and truth. These internal beauties are manifested by his words, his works, and his sufferings. The whole Gospel narrative is a record of them, and as we read, we love. We muse upon them when the book is laid down, as we do over the letter of our dearest friend; nay, we must open it once again, and look at the very words. The picture is formed in our mind, and rises before us, as that of a distant husband to the affectionate wife; but it is a moral image, and the sum of the traits in

holiness. Now, these spiritual attractions, though manifested to us through a human soul, are nevertheless divine; because divinity shines through that manhood. The Godhead, yea, the whole undivided Godhead, has its union there with human nature. Nowhere else in the universe is so much of God presented for our adoration, as in the Lord Jesus Christ. With every thought, emotion, and volition of that holy human spirit, there is a present and consenting holiness of the Divine Nature. These virtues and graces have two sides: one toward us, and one toward heaven. Toward us, all that our eyes behold, is human; toward heaven, is the equal and coincident will of divinity. Not only so: while Christ Jesus, as a man, is manifesting toward us these perfections and attractions, he is one with God. Though there are two natures, there is but one person: the glorious person who is named Christ. The constitution of this adorable person, was for the very purpose of manifesting God. As has been fully said, we behold more of God in the face of Christ than elsewhere in all the universe. Is not the question answered, then? When we love Christ, we love God. We cannot in any way so intelligently love God, as when we love Christ. And, therefore, we need not be afraid to let our thoughts and powers go out with all their fulness toward the Son; we need not be apprehensive lest we defraud the Father of his glory. Christ is God, in human manifestation. The Word was made flesh. God is incarnate, and as incarnate is made ours: the only begotten Son, who is in the bosom of the Father, he hath revealed him. The reverse method is not so safe. There are some who are full of high expressions towards God, in general, but who make little of Christ. Having not come by the only way, such per-

sons have no true apprehensions of God. "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." "He that hath the Son, hath life; and he that hath not the Son, hath not life." This is a great mystery to the world; but it is understood by the people of God. It is indeed the great principle of christianity. But it never could have entered into human minds to conceive it. How new and impossible to be foreseen! This is the reason it is called a mystery, that, having long been hidden, it is now made known. How influential! Religious views are no longer cold

and inoperative. They are brought within the circle of our heart-affections. The Lord Jesus Christ, so to speak, sits by our fireside. All our natural emotions are brought in as auxiliaries to our love of Christ; and in loving him, we are performing our great duty to God. And then how delightful! Here it is, in the love of Christ, that the chief happiness of religion consists. Loving God is no longer an impossibility or an abstraction. We are bound to him by ties of humanity, as by the "bonds of a man;" for, "we are members of his body, of his flesh, and of his bones."

Dr. Alexander.

Poetry.

THE DISCIPLE AND HIS MASTER;

OR, THE IMPATIENT SCHOLAR.

DISCIPLE.

SAVIOUR, beneath Thy yoke
My wayward heart doth pine,
All unaccustomed to the stroke
Of love Divine;
Thy chastisement, my God, are hard to bear,
Thy cross is heavy for frail flesh to wear.

MASTER.

Impatient child of clay;
Thy sighing I have heard!
Long have I marked thy devious way,
How thou hast erred;
Yet fear not—by My own most holy name,
I will shed healing through thy sin-sick frame.

DISCIPLE.

Praise to Thee, gracious Lord!
I fain would be at rest;
O, now fulfil Thy faithful Word,
And make me blest;
My soul would lay her heavy burdens down,
And take with joyfulness the promised crown.

MASTER.

Stay, thou impatient child!
There is much first to do;
Thy heart, so long by sin defiled,
I must renew;

Thy will must have to taught to bend to Mine,
Or the sweet peace of heaven can ne'er be thine!

DISCIPLE.

Yes, Lord, but Thou canst soon
Perfect Thy work in me,
Till, like the pure, calm summer moon,
I shine by Thee;—
A moment shine, and all thy likeness trace,
Then pass in stillness to my heavenly place!

MASTER.

Ah, coward soul! confess
Thou shrinkest from My cure;
Thou tremblest at the sharp distress
Thou must endure;
Thy foes on every hand for war arrayed,
The thorny path in tribulation laid.
The process slow of years,
The discipline of life,
Of outward woes and secret tears
Sickness and strife;
The idols taken from thee, one by one,
Till thou canst dare to live with Me alone.

Some gentle souls there are
Who yield unto My love,
Whom, ripening fast beneath My care,
I soon remove;
But thou stiff-necked art, and hard to rule,
Thou must stay longer in affliction's school!

Reviews.

Better Times Coming; or More on Prophecy. London: Transider.

THE writer of this small book, from modesty or prudence, or both, withholds his name. He says:—

"In studying authors of great wisdom and understanding, I find that they all appear to be too prudent to give anything like a definite meaning to the Scripture terms which they profess to handle. There are four very important times spoken of in Scripture; the last days, the last end of the indignation, the time of the end, and the times of the restitution of all things. I can find no author who has given either the true meaning of these terms, or the dates of their commencement and end.

If any one would understand prophecy, it is of the highest importance that he should possess a clear knowledge of the meaning of these terms. First, then, what is meant by the 'last days'? The term last days, unmistakably implies that there have been former days, he who understands what is meant by 'former days' will very easily understand what is meant by 'latter days.' From the Scriptures themselves, independent of all authors, and contrary to many, I gather that the first days began with the first Adam, and ended with the birth of the second Adam, and that the last days began with the second Adam, and will end when He shall appear in the clouds of heaven. The first days were about four thousand years, and the last days are about three thousand two hundred and thirty one years (I am not particular to half a hebdomad), so the former and the latter days together are about seven thousand two hundred and thirty one years."

He then proceeds to consider the "Four very important times"—"Hieroglyphics"—Passages in Daniel—and ends with "A Sevenfold View of the Son of Perdition."

Those who are curious to know this author's opinions on these mysterious matters will purchase the book. For our part we regard DOCTOR TIME as the best and only safe expounder of unfulfilled prophecy; and we demur to his notion that the "latter days" will not extend over a period longer, or so long, as the "former days." That would be giving the advantage to satan; whereas our belief, grounded on scripture and reason too, is, that

God, who can spare plenty of time from his eternity, will continue the existence of our world long enough to secure a glorious victory for his Son over the powers of darkness, and that the comparatively brief reign of satan over men, will ultimately bear no comparison with the extended and protracted reign of the Redeemer upon earth. Who would wonder if, as "one day with the Lord is as a thousand years," the world were preserved as a theatre of his mercy and grace to man for a year of days, or three hundred and sixty-five thousand years?

The Boomerang; or the Bishop of Natal smitten with his own weapon. By "A Man of Issachar." (Judges x. 1.) (1 Chron. xii. 32). London: Stock.

DR. COLENSO having put himself into the pillory, he must not complain if all kinds of missiles are discharged at his conspicuous head. He might have calculated upon that.

The anonymous writer of this pamphlet, as his title might lead us to expect, indulges, in his introductory remarks, which he addresses "To the British Christian Public," in a somewhat humorous strain. He says:—

"You are at liberty to challenge my arguments, judge me, and smite me if you can; but hear me. I recall now the feelings which thrilled me as I stood beneath the emblem of our faith in the Colosseum at Rome. Eighteen hundred years ago the 'irrepressible conflict' between light and darkness, truth and error, commenced in the city of the Seven Hills, and in a brief period of time the despised sect, which was everywhere spoken against, succeeded in supplanting and superseding the hoary and venerable system of idolatry, whose imperishable memorials lay scattered around me.

"Mars and Mercury, Neptune and Vulcan, with all the gods that filled the Pantheon, and even the lofty Jove, bowed to Jesus.

"To-day the religion that assailed in turn attacked, and professed friend and profane foe have come up in firm phalanx or single file, to assault the faith of our fathers. My imagination filled those vacant seats with the gay and dissolute Romans who sat there when the gladiator or the

Christian was 'butchered to make a Roman holiday,' and now it surrounds me with British spectators who are as eager to know what will be the fate of the Bible, as those Romans were to see the issue when the cry rang, and was re-echoed by the crowd, 'The Christians to the lions.'

"Are we to have an *'auto da fe'* or is the Bible to be put upon the shelf among the obsolete and lumberous records of a past age?

"The latter alternative would be forced upon us by the 'seven champions of unchristendom.'

"We have not yet recovered from our surprise and alarm at their bold attempt, before a solitary but strong successor, stands forth to aim another blow, and demolish a little more of the bulwark of our faith and freedom.

"Stepping into the arena, to combat with one who has his own chosen weapons—one who is mighty in mathematics—may well make a stout, strong, and brave man tremble. Besides, the accomplished editor of 'Guesses at Truth,' says, 'It is not without a whimsical analogy to polemical fulminations that great guns are loaded with iron, pistols and muskets fire lead rapidly, incessantly, fatiguingly, and ninety-nine times out of a hundred they say without effect.' But truth results from discussion and controversy, and I will throw a polemical pebble at the head of the new Goliath.

"I prefer keeping my visor down, having before my eyes the story of Ulysses and his bow, and the 'Black Prince,' in Ivanhoe, as eminent illustrations of concealed strength and skill; and also of less successful men, who had no great reason for raising it.

"I shall then be able to bear my blushing honour or burning shame into the retirement for which I am fitted alike by

constitution and habit. But my chief reason is that truth may go forth in her native worth, without the mantricious garb of a great name, or the mean attire in which the 'great unknown' are, alas! too often compelled to clothe their dependents and companions.

"You will not know whether I sit upon the bench of bishops—send my brief answer from the 'Temple'—*'Wits'* from the West end—or proclaim my firm and indignant protest from the lowest stratum of society. It shall be a virtuous indignation, however, such as a true knight felt when defending and protecting the honour of his lady.

"But whether lay or clerical, the rules of fair and lawful controversy shall be observed, and you may rest assured that beneath the mask there is a genial face, with all the warmer glow for the wearer's knowledge of the 'Old Testament,' with its Pentateuch and 'Israel in Egypt.'

"I am conscious of 'short comings,' but you will have longer ones from abler hands. I commit this contribution to the interests of truth, to your custody, and the blessing of Him whose cause it aims to defend.

"Your visible, yet invisible, friend,

"THE AUTHOR."

The "Table of Contents" are thus arranged:

"I. A quick calculator.—II. Multiplication—a vexation.—III. Practice (exode) makes mad.—IV. "The tables turned."—V. Conclusion of the whole matter.

*'Multiplication is vexation,
Division is as bad;
The rule of three it puzzles me,
And practice drives me mad.'*

None will begrudge one shilling spent in the purchase of this publication, or think, when they have read it, that they paid too much for their whistle.

Christian Activity.

ON DOING LITTLE THINGS FOR CHRIST.

A SERVANT of Christ may be performing acts which the Lord accepts as benignantly as if terminating on himself in person, when all the while the humble happy servant, though habitually loving Christ, was unconscious of more than the glow of love and pity towards a fellow-creature. Do any good, be it great or small, to a brother of Christ, and you do it to Christ. What new rays of encouragement are here shed

over the walks of our common life, which is made up of seeming trifles! It is as if the Lord Jesus had come with his hallowing presence, into the scenes of our daily occupation; to sit beside our well, to tread the planks of our fishing-boat, to smile on us with remonstrance when cumbered with much serving. Nothing is small, which the Master accepts as tribute. Little things become great, when done in a great cause, and out of loyalty to a

great King. It is not the price, but the homage. Only the sordid, mercenary, venal mind would prefer money to a lock of hair, a word of hearty affection, an old tear-stained well-marked Bible, a smile of love, a dying kiss. These are life's invaluable. The cup of cold water, in the name of a disciple, refreshes the soul of the Master and has its sure reward. The two mites of the widow (less than the cost of three sparrows) go for more than the thousands of the opulent. The heart is all. The giver stamps the gift, and the intention defines the giver. So likewise in regard to the person benefited; little things, we may say again, become great, when done in behalf of Christ's "little ones." And these are continually about us; the poor we have always with us; and God hath chosen the poor rich in faith. Ostentatious charities, of great figures, performed by proxy, should never take the place of personal kindnesses, though known only to God and the recipient.

Life is so ordered in providence, that what we call great deeds occur only now and then. Even princes and conquerors cannot be always magnificent. Especially we, who are not distinguished, must find our occasions of obedience in the shop, the farm, the school, the kitchen, the office, the ship, the family. If we were not doing good here; if a barren sentimentality beguiles us into dreaming of some future, romantic, conspicuous service; if we pass by all just around us; while we plan beautiful schemes of distant and collective good, we are not the persons whom Jesus approves. Common life, in its humblest domestic flow, is full of opportunities for honouring our Lord. You can scarcely make a single turn within the circle of home and daily work, without finding occasion to act

out some inward principle of divine benevolence. "One of the least of these" Christ's "brethren," may be close at hand. Christ may expostulate with you, for your neglect of some kinsman who is "waxen poor," and whom with coldness and pride you abandon to the tender mercies of strangers. Acts of mercy towards those who are daily meeting us in the unromantic paths of ordinary intercourse, fall properly under the head of ministries to the Lord. A true Christian will endeavour to enliven every particular of service to fellow-creatures with this consecrating intention. This spirit of love will give verdure and fragrance to performances otherwise withered and repulsive. Thus, for example, the home duties of Woman, restrained as she is from publicity and the guidance of affairs, may be woven into a blessed tissue of service, often unconscious, to Christ Jesus the Lord. Charity will not house itself, we admit, nor selfishly shut out thoughts of sufferers abroad. But we always discover that those who are constantly and consistently most useful abroad, are those who have first proved themselves most faithful in charities at home. And, whether at home or abroad, the great majority of mankind must expect their usefulness, in other words their work for Christ, to consist in a series of familiar and oft-recurring acts, each apparently inconsiderable by itself.

"Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame,
More exquisite than when acetarian juice
Renews the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort which, by daily use,
Has almost lost its sense; yet on the ear
Of him who thought to die uncomfured, 'twill fall
Like choicest music."

* Lord Talford.

Revivals and Awakenings.

REVIVAL INCIDENTS.

Scotland.—Wonderful meetings were held here, and numbers were awakened to see the awful condition of their souls as unconverted and "condemned already." One night a young woman was weeping bitterly. A man who

was present felt great compassion for her, seeing her in that condition, and though unconverted himself, he asked her very kindly why she wept. Her reply was, "My sins!" The words filled him with amazement, and from that moment he was in great alarm at

his own unconcern and indifference. What fears and agonies he passed through in these hours, when his soul awakened to a consciousness of its own sad state, no one can tell. These are only known to himself and God; but his peace was broken, and now his eager desire was after enduring rest. To rest in Christ he was afterwards enabled, and now is among those who are professing to have passed from darkness to light. He said that before that night he never thought of himself being a sinner.

Ireland.—At one of the services in Dublin three policemen testified to their having found Christ. At another a Roman Catholic, whose joy was so great that utterance completely failed. Also a detective, whose silent tears told of the deep exercise of his awakened soul. The last meeting on Sunday evening was one of the largest ever held in the building. The vast edifice was crowded in every part, whilst a large concourse of people remained unprovided with accommodation. It was a scene solemn as it was vast—the converted Romanist and rejoicing Protestant, all mingling with people of every grade and name in one expression of loving farewell, until the time of reunion in the new and beautiful structure now assuming its spacious dimensions in Merion Street is completed, and which in the coming time will be a memorial of the wonderful years of Divine blessing given to our own and other lands in this age of remarkable religious awakening.

Lancashire.—For a notorious drunkard and sceptic prayer was desired. He illuded his wife for attending worship. I saw her last week, and said, "Is your husband better towards you than he was?" "Oh, yes; but he beat me the other night, and I beat him at last. He came home and began quarrelling with me, but I went up stairs and left him to himself, while I prayed for him. While I was praying he came up and said, 'What's the use of praying? God can't hear thee. Thee bist acting the hypocrite.' So, after I had done and got into bed, he began beating me; but I never spoke. After a while he said, 'Wilt thou fetch me some tobacco?' 'Yea, I will.' So I fetched it, and he began smoking, and I tried to sleep. When I was almost

asleep he struck me again, and said, 'Wilt thou fetch me some water?' 'Yea, I will, and anything else thou dost want.' So I fetched the water and knelt by his side and prayed out for him, and while I was praying the bed shook beneath me. He was trembling from head to foot. I said, 'Lord, forgive him for beating me.' He began to weep when I was done. 'Well lass, I never see such a thing. I had to swear at thee a month ago to get up and light a candle, but now thou'lt go down stairs and do anything. There is something in thy religion sure, if thou canst pray after I have been beating thee. What's in thee, lass? There's something.' 'Yes, there is; I have got the love of Jesus Christ in my heart.' 'Well, lass, thee canst go to the meetings every night; I won't stop thee; and tell that man from London to come and see me. You have beat me, lass. I'm a miserable man.'"

Wendover, Bucks.—The recent religious awakening in this town is its own witness. It is the work of God, not of man. A great and notable work, as the least favourable observers were constrained to admit. Its suddenness took all by surprise; most of all, those who had been longest praying for it. Its real extent as to the number of converts to Jesus, and earnest seekers after Him; and as to its effect in expelling indifference, kindling thought, awakening concern, and quickening conscience—the great day alone can declare. The probable number of converts I dare not estimate at less than two hundred, believing it to be considerably more. In Aston Clinton there are probably not less than from thirty to forty. Residing as they do at considerable distances from each other, they were for a while unknown to each other. It was not long, however, before one of them opened his cottage for reading the Scriptures and prayer. This was speedily filled on two or three evenings a week; then the next one to it. These two houses overflowing, and no more suitable place being offered, a publican welcomed them to his skittle-alley, where from two hundred to three hundred persons have assembled for more than two months to hear the word of life from the lips of a Primitive Methodist local preacher of twenty years' standing. In Ellesboro' the converts

have been sufficiently numerous to alter the character of the entire village. Bible classes have been formed, prayer-meetings are held, and an extra service is conducted, all of which are sustained from the attendance of the new converts and inquirers. A gentleman testifies that, with one or two exceptions, all the labourers in his employ, men and lads, are followers of the Lord Jesus Christ; other employers afford similar testimony.

Staffordshire.—Some of the worst characters are being brought in. I myself, twelve months ago, was (and it is well known) one of the very best agents the devil had in this place. I was the ringleader of many into all kinds of sin and vice. But, thanks be to our Lord Jesus Christ, He has arrested

me, and stopped me in my mad career. I am now enlisted under his banner. May the Lord enable me to be a useful soldier, and fight manfully the good fight of faith; and by his Holy Spirit's influence be the means of winning many souls to Christ. There used to be a sign-board over my door to draw and entice poor souls to partake of the drinks that drag many of them down to hell. I have seen my house on a blessed Lord's day jammed full of poachers, dog-fighters, race-runners, fighting-men, and all the worst characters that could be met with; but, blessed be God, the sign is down, and the house wears quite a new aspect—it has become a house of prayer instead of a den of thieves.

Narratives and Anecdotes.

MANCHESTER WORKING MEN AND ABRAHAM LINCOLN.

WHEN, at the close of the past year, intelligence reached this country that Abraham Lincoln, as President, and therefore Commander-in-Chief of the forces of the Federal States, had followed up all the other constitutional steps he had taken in favour of freedom, by proclaiming the emancipation of all slaves in the rebel states, the lovers of liberty in Great Britain were reassured of his sincerity, and hailed this crowning proof of it with hope and joy. The tidings touched them to the quick, and revived in their hearts that undying hatred of wrong which led them, some years ago, to demand the doom and death of slavery in the British dominions for ever.

Action quickly followed. An "Emancipation Society" was formed in London, and an overflowing meeting was held in Exeter Hall. At Manchester, Liverpool, Bradford, Leeds, Newcastle, Leicester, and other populous places, large and enthusiastic meetings were held. But there was one meeting of a peculiar character, convened by working men, in the Free Trade Hall, Manchester, on Wednesday evening, December 31st, 1862. The

meeting was presided over by the Mayor of Manchester, Abel Heywood, Esq. The large hall was crowded with an enthusiastic audience of six thousand persons, principally of the working classes. Thomas Bailey, Esq., M.P., Thomas B. Potter, Esq., Samuel Pope, Esq., Barrister-at-law, Dr. John Watts, and six working men addressed the assembly, and this address was unanimously adopted:—

"To Abraham Lincoln, President of the United States,

As citizens of Manchester, assembled at the Free Trade Hall, we beg to express our fraternal sentiments towards you and your country. We rejoice in your greatness, as an outgrowth of England, whose blood and language you share, whose orderly and legal freedom you have applied to new circumstances, over a region immeasurably greater than our own. We honour your Free States, as a singularly happy abode for the working millions, where industry is honoured. One thing alone has, in the past, lessened our sympathy with your country and our confidence in it—we mean the ascendancy of politicians who not merely maintained negro slavery, but desired to extend and root it more firmly. Since

we have discerned, however, that the victory of the free North, in the war which has so sorely distressed us as well as afflicted you, will strike off the fetters of the slave, you have attracted our warm and earnest sympathy. We joyfully honour you as the PRESIDENT, and the Congress with you, for many decisive steps towards practically exemplifying your belief in the words of your great founders, 'All men are created free and equal.' You have procured the liberation of the slaves in the district around Washington, and thereby made the centre of your Federation visibly free. You have enforced the laws against the slave trade, and kept up your fleet against it, even while every ship was wanted for service in your terrible war. You have nobly decided to receive ambassadors from the negro republics of Hayti and Liberia, thus for ever renouncing that unworthy prejudice which refuses the rights of humanity to men and women on account of their colour. In order more effectually to stop the slave trade you have made with our QUEEN a treaty, which your Senate has ratified, for the right of mutual search. Your Congress has decreed freedom as the law for ever in the vast unoccupied or half-settled Territories which are directly subject to its legislative power. It has offered pecuniary aid to all States which will enact emancipation locally, and has forbidden your generals to restore fugitive slaves who seek their protection. You have entreated the slave-masters to accept these moderate offers; and after long and patient waiting you, as Commander-in-Chief of the army, have appointed to-morrow, the 1st of January, 1863, as the day of unconditional freedom for the slaves of the rebel States. Heartily do we congratulate you and your country on this humane and righteous course. We assume that you cannot now stop short of a complete uprooting of slavery. It would not become us to dictate any details, but there are broad principles of humanity which must guide you. If complete emancipation in some States be deferred, though only to a predetermined day, still, in the interval, human beings should not be counted chattels. Women must have rights of chastity and maternity, men the rights of husbands, masters the liberty

of manumission. Justice demands for the black, no less than for the white, the protection of the law—that his voice be heard in your courts. Nor must any such abomination be tolerated as slave breeding states and a slave market—if you are to earn the high reward of all your sacrifices, in the approval of the universal brotherhood and of the DIVINE FATHER. It is for your free country to decide whether anything but immediate and total emancipation can secure the most indispensable rights of humanity against the inveterate wickedness of local laws and local executives. We implore you, for your own honour and welfare, not to faint in your providential mission. While your enthusiasm is aflame, and the tide of events runs high, let the work be finished effectually. Leave no root of bitterness to spring up, and work fresh misery to your children. It is a mighty task, indeed, to reorganise the industry not only of 4,000,000 of the coloured race, but of 5,000,000 of whites. Nevertheless, the vast progress you have made in the short space of twenty months fills us with hope that every stain on your freedom will shortly be removed, and that the erasure of that foul blot upon civilisation and christianity—chattel-slavery—during your presidency will cause the name of ABRAHAM LINCOLN to be honoured and revered by posterity. We are certain that such a glorious consummation will cement Great Britain to the United States in close and enduring regards. Our interests, moreover, are identified with yours. We are truly one people, though locally separate. And if you have any ill-wishers here, be assured that they are chiefly those who oppose liberty at home, and that they will be powerless to stir up quarrels between us, from the very day in which your country becomes, undeniably and without exception, the home of the free. Accept our high admiration of your firmness in upholding the proclamation of freedom.

ARTHUR HAYWOOD, Mayor."

Referring to this sensible address, the *New York Tribune* newspaper says:—

"It is remarkable that while the sympathies of the aristocratic, and, to

a considerable extent, of the middle—especially the commercial—classes in England have been given from the beginning of this war to the rebels, the working men have generally stood by the cause of the Union and of freedom. The failure in the supply of cotton has caused little if any pressure among the upper classes; among the lower it has been the fertile source of want, suffering, and famine. The former ought, therefore, to have been free from the bias of self-interest, while it might have been pardoned to the latter if, in the extremity of their distress, they had forgotten to whom their miseries were rightly to be ascribed. Yet it is from the upper classes, from government officials, from parliament orators, from the aristocracy, from the bankers, from the great shipping merchants—above all, from the columns of *The London Times*, the organ of the Rothschilds, that the language of insolent hate, of contempt, of bitter denunciation, of wilful misrepresentation, has constantly proceeded. From the starving operatives of Lancashire we can hear of nothing but christian patience, and charity, and loving kindness to those whom they are in vain taught to regard as the authors of their calamities."

The Address having been beautifully engrossed on vellum, and placed in a neat morocco case, gilt lettered, was delivered by a special messenger, Mr. Barker, into the hands of the Hon. C. F. Adams, the United States Minister in London, who forwarded it to the President, from whom the following prompt reply was received:—

"*Executive Mansion, Washington,
January 19th, 1863.*

To the Working Men of Manchester, —I have the honour to acknowledge the receipt of the address and resolutions which you sent to me on the eve of the New Year.

When I came on the 4th day of March, 1861, through a free and constitutional election, to preside in the Government of the United States, the country was found at the verge of civil war. Whatever might have been the cause or whosoever the fault, one duty, paramount to all others, was before me, namely, to maintain and preserve at once the constitution and

the integrity of the Federal Republic. A conscientious purpose to perform this duty is the key to all the measures of administration which have been, and to all which will hereafter be, pursued. Under our frame of government, and my official oath, I could not depart from this purpose if I would. It is not always in the power of governments to enlarge or restrict the scope of moral results which follow the policies that they may deem it necessary, for the public safety, from time to time to adopt.

I have understood well that the duty of self-preservation rests solely with the American people. But I have at the same time been aware that favour or disfavour of the foreign nations might have a material influence in enlarging and prolonging the struggle with disloyal men in which the country is engaged. A fair examination of history has seemed to authorise a belief that the past action and influences of the United States were generally regarded as having been beneficial towards mankind. I have, therefore, reckoned upon the forbearance of nations. Circumstances, to some of which you kindly allude, induced me especially to expect that if justice and good faith should be practised by the United States, they would encounter no hostile influence on the part of Great Britain. It is now a pleasant duty to acknowledge the demonstration you have given of your desire that a spirit of peace and amity towards this country may prevail in the councils of your Queen, who is respected and esteemed in your own country only more than she is by the kindred nation which has its home on this side of the Atlantic.

I know, and deeply deplore, the sufferings which the working men of Manchester, and in all Europe, are called to endure in this crisis. It has been often and studiously represented that the attempt to overthrow this government, which was built upon the foundation of human rights, and to substitute for it one which should rest exclusively on the basis of human slavery, was likely to obtain the favour of Europe. Through the action of our disloyal citizens, the working men of Europe have been subjected to a severe trial for the purpose of forcing their

sanction to that attempt. Under these circumstances I cannot but regard your decisive utterances upon the question as an instance of sublime christian heroism which has not yet been surpassed in any age or in any country. It is, indeed, an energetic and re-inspiring assurance of the inherent power of truth, and of the ultimate and universal triumph of justice, humanity, and freedom. I do not doubt that the sentiments you have expressed will be sustained by your great nation; and, on the other hand, I have no hesitation in assuring you that they will excite admiration, esteem, and the most reciprocal feelings of friendship among the American peo-

ple. I hail this interchange of sentiment, therefore, as an augury that, whatever else may happen, whatever misfortune may befall your country or my own, the peace and friendship which now exist between the two nations will be, as it shall be my desire to make them, perpetual.

ABRAHAM LINCOLN."

We have placed this remarkable correspondence, between the suffering working men of Manchester and the President of the (yet) United States, on record in our pages, as one of the most noble specimens of intelligent self-denial to be found in the pages of history.

Baptisms.

FOREIGN.

PRUSSIA.—The Rev. G. W. Lehmann, baptist minister, Berlin, writing on February 10th, gives some pleasing details of the results of the "Week of Prayer." After mentioning the opposition of the State Churches, among whom prayer meetings are unknown, and who ridicule the idea of united supplications, he states that the Baptists and Moravians agreed to unite in prayer. On no former occasions were the petitions more fervent, the attendance so large, or the blessings so great. Mr. L. adds,—"The Lord fulfilled his gracious promise, 'while they are yet speaking, I will hear.' Already during the week we heard of several persons who had become anxious about salvation and prayed fervently for grace. But greater things we should experience. On Wednesday, the 14th of January, I had the children of our church with me as usual for religious instruction. After the close of it I addressed them on the eventful time, and desired them to stay for a quarter of an hour for united prayer. Most of them remained, and I summoned first such children to pray as were already baptized, but gradually all followed voluntarily, and with the greatest fervour they cried for grace. Soon it was expressed by them that they could not separate till they had found grace in the blood of Jesus. Now prayer became most fervent and persevering; one after

another engaged, and I supported them by prayer, Scripture and hymns, which at intervals were sung. When I was called away by other engagements I invited some brethren and sisters to continue with the children in their holy wrestlings. Oh, what tears flowed, and what effusions of the heart ascended to heaven! I had meantime the association of the mothers of our church in a lower room, whose children in part were so fervently engaged, and who, of course, were deeply interested in what was going on. The children came down after some time, one after another, with cheerful faces, tears on their cheeks and in their eyes, while their smiles and traits exhibited the joy and peace they had found. They sank into the arms of their mothers with exulting exclamations, and the mutual feelings of celestial happiness cannot be described. Of fifteen children that were engaged in prayer six found peace before ten o'clock, when I admonished them to go home, though some persevered still in unmeasurable weeping, and longing for grace. Oh, this was a day never to be forgotten! The following evening was our weekly service, which was rather better attended than the prayer-meetings in last week. We all felt solemnly exalted. I preached from Isaiah xlv. 21—23, while most fervent prayers preceded and followed. Many children attended again, and after

the close they desired ardently that another prayer-meeting should be held in their behalf. This was done; after prayers by adults they themselves lifted up their voices likewise, and ardently prayed for those that had not yet found peace. Then in the subsequent days one after another came to me with the brightest countenances, blessing the name of the Lord Jesus, in whom they had found grace. A number of adults were also awakened, and soon the number of those that desired baptism rose to thirty. The influence which these extraordinary events had on the whole church was glorious. Previous to this a lethargy prevailed, and strife about secular things. Soon all was changed. The week-night meetings were crowded, and those on Lord's-day evenings could frequently not be contained in our much-enlarged chapel. A fervent spirit pervades the whole church, and all feel and express that *this* is the acceptable year of the Lord! We have had wonderful baptismal scenes already in this year. On one of these occasions I had the unspeakable joy of burying with Christ my dear daughter Theresa, thirteen years of age. This event, in particular, was of a mighty influence on our younger folks; they all told us that *then* they had got the first powerful impression of the beauty and glory of a public profession of Christ. But what I have thus related of the wonderful dealings of God amongst us is surpassed in its *extent* by far in our neighbouring church Templin, formerly an out-station of our Berlin church, since, fifteen years, a church by itself, numbering at the close of 1861, 482 members. *There* the Lord has done still greater wonders. Just now is a brother with me, an eye-witness, who confirms what we have already heard, that just about the same time, and during and after the week of united prayer, a large number of souls have been converted to the Lord, amounting already to 160, who all were awakened during the present year. The particulars are as much interesting as those mentioned above; but time and space prevent to relate them. In various other places we experience similar gracious visitations, and surely this is the accepted time, and now the day of salvation."

JAMAICA, *Salter's Hill*.—The "Salter's Hill Manual for 1863," contains a "Church Report for 1862," from which

we gather these pleasing facts. The Rev. Walter Dendy is the pastor of the church, aided by nine active deacons. "During the past year one hundred and three believers have declared themselves to be on the Lord's side, by being baptized in obedience to the command of their Lord and Saviour Jesus Christ. Of these, forty-four were men, and fifty-nine women: of these, thirteen men and twenty women were married persons, one, a widow; thirty-one men and thirty-eight women were in a single state. Twenty-seven had been prostrated during the awakening under strong convictions of sin. Fifty-six had been in day schools; and seventy-nine had been sabbath scholars. Sixty-four can read in the sacred scriptures, and nineteen are able to write. Seventy-six have enjoyed the advantage of having had parents, members of christian churches. The age of fifty-one range from fourteen to twenty years; of forty-nine from twenty-one to forty, and the remaining three are above forty. The statistics of the church for the past year, are—baptized, one hundred and three; received, eight; restored, twenty-three; died, twenty-five; dismissed, two; excluded and erased, fifty-five. The present number of members, 1,024. From the inquirers' class, as already stated, one hundred and three have been baptized. Some have gone back to the world: others do not manifest that anxiety which their name implies; yet there are about forty who are expecting before long to be baptized, having, we trust, given evidence of the exercise of repentance towards God, and faith in the Lord Jesus Christ. The attendance on the public means of grace was much interrupted during the year by a succession of rains, that made it not only inconvenient to walk to the House of God, but also dangerous to cross the fordings of swollen rivers. In this Island the year 1861 was one of a very great awakening, and this Church, in common with others, had large additions to it. In that year 223 were baptized, and added to the Church; it may not therefore be uninteresting to know how these have stood. On reference to the Church-book, we find twenty-three excluded; two have died; so that 198 are left in full standing as members of the Church. It would have been gratifying to have been able to report that all had remained faithful

to their Lord. We mourn over those who have departed from the path into which they had professedly entered; yet, we rejoice that so many are still found remaining in the Church below, while two have, we trust, gone to enjoy the happiness of heaven."

INDIA, Bangalore.—The church at this station, in the interior of Southern India, sprang out of the labour of the Rev. J. C. Page, now of Plymouth, during the time of his residence in Madras. During the past year seven persons have been received into fellowship, three of them by baptism, making the entire number of members on the register forty-one, viz., thirty-two Europeans and East Indians, and nine natives. Mr. Marsden derives his support entirely from local sources or individual gifts. Mr. M. thus refers to the seven years of his pastorate:—"When I was invited seven years ago to take the oversight of this little christian society, it was truly a most unattractive affair, for the church consisted, without one single exception, of persons in the humblest outward circumstances, possessing scarcely any influence or power of a secular description, and it was numerically very weak. But this was of small account. The people appeared to be loving and united, simple-minded and docile, doctrinally sound, and strong in grace, and this contented me. I accepted the invitation, and after a short delay the union was consummated. The number when I became pastor was twenty-eight. I have admitted altogether twenty-seven members, ten of whom I had the privilege to baptize. There have been four taken from us by death, and ten have withdrawn, or been excluded. It is a devoutly gratifying fact, and one for which I cannot be too thankful, that all who have been received into membership by me have continued faithful. *Not one, up to the present time, has had to be dealt with as an offender.*

DOMESTIC.

LONDON, Lion Street, Wulworth.—The Rev. Mr. Lincoln, late an Episcopal clergyman, whose baptism at this place we reported in our last (page 90), baptized sixteen believers on Thursday evening, March 5; after preaching from Psalm cxix. 104. Mr. Howleson, the minister of the place, assisted at the service. Mr. L. intends in future to baptize in his own chapel, Beresford Street.

GLASGOW, North Frederick Street.

On the first sabbath in February, our pastor, Rev. T. W. Medhurst, baptised four believers into the names of the Holy Three; and on the first sabbath in March, thirteen others were "baptized into Jesus Christ." "J. M. Ludlow," a writer in the February number of "Good Words," in an article on "The Female Diaconate in the Early Church," page 135, gives us the following important statement. Speaking of the "*Deaconess*," he says, "Her most important offices were those relating to the baptizing of women, the necessity for which has been obviated in later times by the *discontinuance* of the practice of baptism by *immersion* under a form which the early church would not have recognized as *valid*." Had this writer been present at our services as above, he would have discovered a better way, viz., the continuance of believers' immersion as it was practised by the early church.

WOLSTON, near Coventry.—On the last sabbath in January, after an impressive discourse on baptism, our pastor had the pleasure of baptizing eight believers in Christ. One of the number was a girl of about thirteen years of age; another a local preacher amongst the Independents; and another was a son of the late Mr. John Essex, for many years a preacher among the Primitive Methodists. On the first of March six others obeyed their Lord by being buried with him in baptism. One of these is a Primitive local preacher. These were all admitted into church fellowship with us except three, who continue amongst their own people. The Lord has done great things for us, whereof we are glad.

J. M.

RAGLAN, Monmouthshire.—Mr. Johnson, our minister, after a discourse to a crowded audience, baptized seven candidates in our new chapel on the last sabbath evening in February. One of these was his eldest daughter, about fourteen years of age, and a boy of the same age; the rest were women, one of whom was mother of the boy. We hope, by the blessing of God, to report further additions soon.

T. S.

HATCH BEAUCHAMP.—Two believers were baptized by our pastor, the Rev. E. Curtis, Feb. 13. We hope that others, in whom a work of grace is evidently begun, will soon decide to follow the Saviour in his own ordinances. S. L.

DUNDEE, Meadowside.—On Wednesday evening, Feb. 25, after a suitable discourse by Mr. M. McLean, Mr. J. Henderson baptized two believers, husband and wife, into the names of the Father, and of the Son, and of the Holy Ghost. They were admitted to the table of the Lord on the sabbath following. May they continue to walk worthy of their high calling, and give evidence that they have risen to "newness of life."

J. S.

BRADFORD, Yorkshire.—On the first sabbath morning in February, Mr. Wood had the pleasure of baptizing ten candidates at Tetley Street, who were added to the church on the same day. Since the improvements in the chapel, the congregations have been larger, and a better spiritual feeling has been manifested.

BANBURY, Oxon.—After an impressive discourse by our pastor, the Rev. W. T. Henderson, he immersed five believers on a profession of their faith in Jesus, Feb. 22. One was a Wesleyan. Others are expected shortly. W. W.

NORTHALLERTON, Yorkshire.—One believer in the Lord Jesus Christ was baptized upon a profession of his faith in him by Mr. Stubbins, Feb. 25.

BLACKWOOD, Monmouthshire.—Mr. Ebenezer Lewis, of Ebbwvale, immersed three disciples of the Lord Jesus, on a profession of their faith in him, in the river Sirhowey, on the first Lord's-day in March. On the same day the first death that has transpired in our church since its formation took place, when our aged sister, Mrs. Morgan, was called to join the general assembly above. J. E.

[For a notice of Mrs. M. see page 134.]

MARLBOROUGH.—On sabbath morning, March 15, our pastor, Mr. J. Walker, baptized six candidates. Before going into the water he delivered a clear statement of his views to a large audience, and urged upon all who believed in Christ to submit themselves to the ordinance of baptism. L. M.

DARLINGTON.—We had a very interesting baptismal service on Feb. 26, when, after impressive discourses from the Rev. John Marshall, of Hamsterley, and our own pastor, the Rev. P. W. Grant, six believers in the Lord Jesus Christ thus professed their faith in him before many witnesses. J. W.

LONDON, Metropolitan Tabernacle.—“Feb. 23, twelve; 26, fifteen; by Mr. Spurgeon. C. B.”

Baptism Facts and Anecdotes.

REASONS FOR SPRINKLING INSTEAD OF IMMERSION.

By Pedobaptists.

Bower. “Baptism by immersion was undoubtedly the apostolic practice, and was never dispensed with by the church, except in case of sickness.”

Cheyne. (Geo. M.D.) “I cannot forbear recommending cold bathing; and I cannot sufficiently admire (wonder) how it should ever have come into such disuse, especially among christians, when commanded by the greatest Law Giver that ever was, under the direction of God's Holy Spirit, to his chosen people, and perpetuated to us in the immersion at baptism, by the same Spirit.”

Edinburgh Encyclopedia. “It is impossible to mark the precise period when sprinkling was introduced. It is probable, however, that it was invented in Africa, in the second century, in favour of clinics.”

Encyclopedia Britannica. “The custom of sprinkling children, instead of

dipping them in the font, which at first was allowed in case of the weakness of the infant, has so far prevailed, that immersion is at length quite excluded.”

Eusebius. “The first instance on ecclesiastical record of pouring or sprinkling, is that of Novatian, in the year 251. Which case is thus described in Eusebius: ‘He (Novatian) fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being besprinkled with water on the bed whereon he lay, if that can be termed baptism.’”

Floyer (Sir John). “..... I have now given what testimony I could find in our English authors to prove the practice of immersion, from the time the Britons and Saxons were baptized, till King James's days, when the people grew peevish with all ancient ceremonies; and, through the love of novelty, and the niceness of parents, and the pretence of modesty, they laid aside

immersion. Sprinkling was brought into the church by the Popish Schoolmen, and our Dissenters had it from them."

Grotius. "The custom of pouring or sprinkling seems to have prevailed in favor of those who were dangerously ill."

Venema. "Sprinkling was used in the last moments of life, on such as were called clinics; and also where there was not a sufficient quantity of water."

Wall. (Dr.) "France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health. All those countries in which the usurped power of the Pope is, or has formerly been owned, have left off dipping of children in the font; but all other countries in the world, which have never regarded his authority, do still use it."

ON THE PRESENT PRACTICE OF THE GREEK AND ORIENTAL CHURCHES.

Hasselquist. "The Greeks christen their children immediately after their birth, or within a few days at least, dip-

ping them in warm water; and in this respect they are much wiser than their brethren the Russians, who dip them into rivers in the coldest winter."

Wall. (Dr.) "All the christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort, (*i.e.*, practice of immersion) in which third part of Europe are comprehended the christians of Græcia, Thracia, Servia, Bulgaria, Rascia, Wallachia, Moldavia, Russia, Nigra, and so on; and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with the most reason of any."

Wilkins. "That immersion may be practised in cold countries without any great danger of health and life, the Muscovites prove by their own example, who entirely immerse their infants three times in water, not believing that baptism can be otherwise rightly administered. Nor do they ever use warm water, except for those that are weak or sickly."

Sabbath Schools and Education.

THE TEACHERS' JOY OF HARVEST.

THOSE of you who have been longer in the work than some of us,—who have passed the burden and heat of the day—have, perhaps, been stopped in the street, on some occasion; you have been grasped heartily by the hand; you have seen the eye of the person who greeted you, beam and burn with a joy unspeakable, as it met yours; you have looked till the sound of a well-known voice, grown round, robust, and strong, has struck upon your ear, and wakened up sleeping memories of a class with which you were connected in times long past. It is the voice of an old scholar, who has beset you in the way, and could not let his old teacher pass without a word of kindly greeting. Tell me by what arithmetic you can reckon up the value of such a meeting and parting as that? Is it not a priceless,—a precious thing,—a joy to the heart for ever? And have we not joys of such a sort often, joys too big for utterance, too deep for words to clothe; which we can only express at

all by joyful weeping, like that of the Egyptians over the meeting of Joseph and his brethren, when the whole house of Pharaoh wept aloud?

But the welcome of the Lord Jesus Christ is in the eternal day, the labourers having finished their work, and gathered in the ripe corn; the tares having been separated from the wheat, when the Divine Husbandman has gathered out all his own, not one lost. Then comes the time of joyful meeting for pastor and people, for parents and children, for friend with friend. Then comes also—not the least joyous, sure enough—the meeting of teachers and scholars; then is the time for "sheaves." What will that joy be? Each grain of wheat, each stalk of corn, with which your bosom is filled, will be to you another heaven, a multiplied heaven of heavens, spreading out for ever.

Some of you who work hard, and sow in tears, will have many crowns to cast at Jesus' feet, and He is worthy to receive them all. It will be a joyful thing

to have to say, "Lord, here am I;" but it will be nearly as joyful to add, "and here are the children whom thou hast given me." Then will be the harvest home, then will come the joyful song of the reapers. I know not whether there be anything in that word, "*bringing* their sheaves with them." Do you think, beloved, that God will have us bring one another in? Will it not increase our joy, when we are made to see our own joy reflected in the faces of all to whom our work has been a blessing? The Apostle Paul speaks of "*presenting* every man faultless." Is this the same thing in Old Testament phraseology? Are we to *bring* them in? Are we to introduce them one by one, and say, "Lord, here is this one that thou gavest me, and there that one?" "*Bringing* his sheaves with him," and so be for ever with the Lord. In a joyful eternity we shall "*reap* in joy." We sometimes seem to have a foretaste of it here. At our great annual gatherings I often think, as the song swells loud, and sweetly floats past me in living harmony, it wants only a few older voices, and a few children's voices, to enable me to realize heaven upon earth. But, oh, the great multitude which shall sing that song, which we have never yet heard, to a tune which will be new to all our ears; voices of all ages, from all climes; no false or faltering notes there; that song from the multitude that no man can number, their voices one, their hearts one. This is the joy that is set before us; and that all may

reach it, we must go forth to the labour, and when tears fall over our rough work in the sowing, let us think of the joyful reaping. When we feel that the work is hard, and demands a constant series of acts of self-denial, let us remember we are sowing for the great harvest, and that in due season we shall reap, if we faint not. Finally, beloved, let us each for himself make sure of this, that we ourselves are living branches of the true vine. To see others whom we have led up to the kingdom enter the joy of our Lord, and we ourselves thrust out, will be to add unspeakable pangs to the bitterness of death.

First "take heed unto thyself," and then "to thy doctrine," for what if I, having preached the Gospel to others, should myself be found a castaway? This should ever be our first care, that we ourselves be living the life of holiness, and walking the walk of faith. Let us first see to it that our own lamp is trimmed, that our own lamp burns brightly, and that we have oil in our vessels while we wait for our Lord's coming. But then, what we believe let us speak, keeping back nothing that is profitable.

And now, brethren beloved, farewell. May we all be together on that day, at the right hand of the Judge, that we may all share in the joy of the harvest, and that our voices may all blend together in singing that joyful song—

"Oh may we stand before the Lamb,
When earth and seas are fled,
And hear the Judge pronounce our name,
With blessings on our head."

Religious Tracts.

DISTRIBUTION OF TRACTS BY COLPORTEURS IN FRANCE.

THE employment of pious men, now known by the French name of Colporteurs, was a happy device of christian philanthropy, to convey tracts, pamphlets, books, and bibles among the people for sale or gift. This scheme has been found very useful in our own free country, in agricultural districts especially. But it is peculiarly adapted to those nations on the continent where intolerance yet partially prevails, and the public preaching of the gospel is forbidden. In France many colporteurs are now employed,

who beside distributing the contents of their packages, take every opportunity for saying "a word in season" to those whom they visit in their perambulations.

An agent of the Toulouse Religious Book Society in the south of France says:—

"Gard being the department which contains the most Protestants, I thought it right to concentrate there the work of the two colporteurs whom I have in my service; and the rather because the neighbouring departments are visited by the agents of the Paris and Geneva societies. These last distribute the Holy

Scriptures only. As for me, knowing the wants of our Protestant populations, I join to our sacred books your excellent publications, which, without colportage, would not penetrate thither. The eagerness with which our colporteurs are welcomed, shows that you have satisfied a real want in sending them thither.

The two colporteurs whom I employ are trustworthy men. The one, a former pupil of Felix Neff, a man found to be full of zeal, is well known and beloved. The other is a solid, serious man, animated with a desire of bringing souls to the Saviour; and he, too, is received with pleasure.

The first has only been able to act as colporteur seven months—during which he has sold 221 religious books, 1,190 Almanacks, *L'Ami des Familles*, and 1,613 copies of your publications. The other has worked eleven months, during which he has sold 316 religious books, 1,752 almanacks, and 2,370 of your publications; in all, 7,474 copies.

The colporteur C—— relates a fact to me which proves the truth of the saying, 'Cast your bread upon the waters, and it shall return to you after many days.' Several years ago, he had sold at Geneva, during the vintage, a tract to a woman, and addressed a serious appeal to her. He afterwards returned to the same locality, when a woman approached and said:—'You do not know me, but I know you very well. It was you that sold me a book, which has been the occasion of my conversion. Come, I will help you sell your books;' and she actually led him from house to house, and by her pressing words, prevailed on a large number of persons to purchase. Forty copies were thus disposed of.

But here is a still more extraordinary

occurrence; I did not learn it from the colporteur, who is ignorant of it, but from two of our mountain pastors, in whose midst the occurrence took place.

Two or three years ago, during a storm in the month of May, colporteur C——, on his way to Savillette, sought a night's lodging in a hut. There he found a young person reading. Observing that the book she was reading had reference to the Virgin, the colporteur remarked that she ought to read the Gospel. By the grace of God, this word took effect. Vexed with herself at not having seized the opportunity of obtaining this precious book, her attention was anew excited by some exhortations which she heard at two Protestant funerals. She then tried to procure a New Testament, and was ever anxious to hear the preaching of the pure gospel. The Lord, who surely has called her, brought her, in the month of November last, to St. Andrew's, into a manufactory, and the master, on admitting her into the number of the spinners, placed her under the direction of a young Christian, as distinguished for her faith as for her character. The work of God continued, and she was led to see the errors of the Romish church, and to resolve on a separation from it, cost what it would. She little knew how much she would have to endure from her family and from her neighbours, who were all Catholics. Threatenings, blows, and injuries,—she has suffered all with a firmness of which few amongst us could be capable. Her father, at length overcome by her consistency, determined to leave her at liberty to pursue her own course; and she is now united to the Protestant church, and rejoicing in a full and free salvation."

Intelligence.

BAPTIST.

FOREIGN.

THE BAPTISTS IN POLAND.—OUR own denomination seems called of God to maintain a living faith, in opposition to the dead State-Churches of Europe, and to suffer in behalf of its great principles of religious freedom. Mr. Oneken and his

coadjutors of Hamburg, after long and bitter persecutions, have at length extorted toleration by the beauty of their christian life. The Baptist preachers and churches in Prussia and the smaller German States, have endured a great fight of affliction; but their worst trials are over, and they are an admitted power in the religious life of the people. Mr. Wiberg and his fellow-sufferers in Sweden, are gathering strong

churches of living christians, but have not yet surmounted the enmity of either church or state authorities. The same work of struggle and progress has commenced in Russian Poland, and the *Independent* gives the following sketch of the difficulties encountered by the representatives of our faith:—"Of much greater importance than in Courland and Southern Russia, is the baptist movement in Russian Poland. The beginning of the baptist mission in this country falls into the year 1858. In December, the minister of the baptist congregation at Stolzenberg, in Eastern Russia, went to Poland, and held meetings in several places, but was imprisoned in Pultusk, where he had to remain for six days in the public jail. Among the converts to the baptist creed was a Lutheran school teacher, Alf, who three years before had been dismissed from his position by the Consistory for having organised meetings for reading the Bible. Mr. Alf, soon after having joined the baptists, entered the Baptist Theological Seminary at Hamburg, in order to prepare for the ministry, and after finishing his course of studies returned to Poland to take charge of a Polish congregation. But soon persecution arose again. In May, 1861, Mr. Alf was summoned before the court of Pultusk, where he was threatened with imprisonment in case he should continue his missionary labours. Soon after, five baptists were arrested upon the demand of the Lutheran preacher, and, chained like common criminals, transported over a distance of fifteen miles. Also at other places the Lutheran clergy began to invoke the secular arm against the baptist movement. One pastor is reported to have ordered his parishioners, whenever they should discover a baptist, to cudgel him out of their village. In October, Mr. Alf was again arrested at the instance of a Lutheran minister, transported in chains from one place to another, and finally imprisoned for four days among thieves and robbers. But notwithstanding these severe measures and the strict prohibition of their clergy, the country people flocked in large numbers to the baptist meetings, and the church so rapidly increased as to count, at the close of 1861, 314 members. In many places it became evident that not the civil but the ecclesiastical (Lutheran) authorities were the investigators of the persecution. In some instances, the state officials even extended their protection to the persecuted baptists against the zeal of the Lutheran clergy. In April of the present year, Mr. Alf received from the state officials, who had been petitioned for toleration, the reply that the Consistory had strictly prohibited

to grant to the baptists the least freedom, but that it had, on the contrary, ordered to hold them under the strictest superintendence. Two days later, he was dragged from his bed by a fanatical mob, and transported to the town of Munsk, from whence he was sent a few days later to Warsaw. There he was kept in close imprisonment until June 14. During this time, all the meetings of the baptists were dissolved, and several of the members imprisoned. On June 30, however, Mr. Alf writes that all had been again set free, with the exception of two, who remained in prison at Warsaw, but had likewise received a promise of speedy liberation. The Consistory demanded that Mr. Alf should remain in prison, but his lawyer obtained his freedom. He has, however, been placed under the superintendence of the police, and has still to await his sentence. He has recently petitioned the Grand-Duke Constantine, the present regent of Poland, for the permission of exercising the functions of his ministry, but expects to find it hard to overcome the exertions of the Lutheran clergy, who represent the baptists as men dangerous to the state."—*New York Examiner*.

NOVA SCOTIA.—An excellent member of our denomination, W. S. Jacobs, Esq., of Liverpool, who died last month, has bequeathed the following legacies:—To our home missions, £500; to our foreign missions, £500; to our infirm ministers' fund, £500; to Acadia college, £1000. These bequests will render very important aid to the above-named institutions. In a young country like this property is but slowly accumulated, and legacies for benevolent objects are therefore "few and far between." It may be hoped that Mr. Jacob's good example will stimulate others.

AUSTRALIA, Ryde.—The Sydney *Christian Pleader* mentions the opening services of the new baptist chapel at this place on New Year's day. The ground was given by Mr. Furnell, and the painting and glazing by Mr. Hicks, of Sydney. Others led the stone or gave gratuitous services, for it seems the people "had a mind to work." Only £100 was left of the debt on the place after the services. Mr. Hicks has been the pastor of the church from its formation.

DOMESTIC.

FATAL ACCIDENT TO A BAPTIST MINISTER.—We regret to record that a fatal occurrence has befallen the Rev. D. Adam, town missionary, Scarborough. The deceased was at the Mechanics' Institute on Monday evening, and while about to visit the library, he had to step across an open hatch, of which he appeared to be perfectly

aware. His foot slipped as he was striding over the opening, and he fell to the bottom. He was taken up in an unconscious state, conveyed home, and promptly attended. It was then ascertained that he was suffering from concussion of the brain, and inflammation of that organ set in on Wednesday morning, resulting in his death on Thursday afternoon. Mr. Adam was an elderly man, and was very greatly esteemed.—*Leeds Mercury*.

Bow, near London.—A tea and public meeting of a very interesting character was held in the school-rooms of the Baptist Chapel, on Wednesday evening, Feb. 25th, in order to present Mr. John Freeman with a testimonial of the esteem of the church, after a membership of fifty-six years, during forty-two years of which period he has held the office of deacon. This movement, when known, was kindly responded to by ministers of various denominations, by several clergymen, and by a number of gentlemen formerly pupils of Mr. Freeman. The Rev. C. J. Middleditch, who presided, Dr. Cooke, an old and intimate friend of Mr. F., the Rev. G. T. Driffeld, rector of Bow, Rev. J. Cox, Dr. Hewlett, and other ministers and friends referred to his various public and private excellencies; his large and varied attainments as a scholar; his useful career in the church of Christ and in the local Bible Society, of which he had been the honorary secretary from its commencement, now nearly fifty years since. A purse containing sixty-five sovereigns was then presented to Mr. F., who acknowledged, in a speech of deep feeling and characteristic modesty, the kindness of his numerous friends, giving also a graphic and interesting summary of his early thirst and pursuit after knowledge, and ultimate success in its attainment. Mr. Freeman was for many years the Examiner in Hebrew, Chaldee, and Syriac, in the Baptist College, Stepney. He is a mathematician of the first class. Dr. Cooke informed the meeting that Mr. Freeman once admitted to him, that, with the use of Lexicons, he could read twenty languages and dialects. His botanical knowledge is vast, and in astronomy he has few who surpass him.

FOLKESTONE, Salem Chapel.—This sanctuary was reopened, after being closed seven weeks to be enlarged, on Sunday, March 1st, when the Rev. D. Jones, B.A., preached. The chapel is entirely renovated, the old pews taken away, and convenient elegant open seats substituted. Fifty new sittings have been added. The church are now thanking God that he has given them an enlarged building to represent the denomination in this fashionable watering-place.

ARRIVAL OF THE PRINCESS.—The Rev. Jesse Hobson, in a letter to the *Freeman*, says:—"In connection with the reception just now given to the Princess Alexandra of Denmark, a circumstance of some interest to baptists has taken place, a coincidence which will be regarded with pleasure. It will be known to many of your readers that when our first missionaries, Dr. Carey and Mr. Thomas, left England for India, they were prohibited a passage in any ship of our own nation; they were actually on board, and compelled to come ashore at Portsmouth; returning to London to take counsel, they fell in with the agent of a Danish East Indiaman, in which they took passage. On landing in India they could not take up their abode in any British settlement, but found a home at Serampore; that too, I believe, was a Danish settlement. The coincidence is this, that the person whose privilege it was to present the first address of congratulation, and to welcome the Princess Alexandra to our shores, was a deacon of the baptist church, the present highly-esteemed Mayor of Margate, Mr. J. B. Flint."

LONDON, Mile End Road.—The church worshipping in Grosvenor-street Chapel, Commercial-road, E., have, within the last two years, chosen for their pastor the Rev. J. Harrison (late student of the Rev. C. H. Spurgeon). The congregation, from a few, has become so crowded, that they have secured a piece of ground on Stepney-green, Mile End-road, for a new chapel. In the interval the crowd so increased, especially in the evening, that it was found quite impossible to accommodate the people. After prayerful consideration the above hall has been hired for Sunday-evening services during March, (or longer). The sight it presented on Sabbath evening, March 1st, was very gratifying to the friends.

BIRKENHEAD.—The church and congregation under the pastoral care of the Rev. S. H. Booth, held their annual tea-meeting on Wednesday, the 25th February. It was resolved to pay off the remaining debt upon the chapel, of £1,900. Subscriptions extending over various periods were promised, amounting to £1,400. It was also reported that a Sunday-school and preaching station had been opened at the north end of the town.

TORRINGTON, Devon.—A welcome wedding tea party was held on Monday evening, March 2, by the members of the baptist church and congregation, to receive their pastor, the Rev. W. Jeffery, and his bride. Singing, addresses, and congratulations, varied the social interview, and the pastor was presented with a handsome testimonial of their esteem and affection.